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AND GOSPEL ADVOCATE.

Devoted to Theoretical and Practical Religion, Free Enquiry, Religious Liberty, and Intelligence.

"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—St. Paul.

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COMMUNICATIONS.

[*For the Magazine and Advocate.*]

Messrs. EDITORS—A few days since I received the following letter from a respectable young lady, belonging to the Methodist Episcopal church in this place, requesting advice from me concerning the treatment she has received from her nearest relations, who also are members of the same church, on account of her inclination to a belief in universal salvation. Though under sixteen years of age, and never permitted to attend Universalist meetings, or read their writings, yet by a prayerful attention to the Scriptures, she has become convinced of the impartial grace of God, and the ultimate reconciliation of all things to Him.—If you consider it worthy of insertion, together with the reply, and think proper to notice the coercive treatment received by the author of this letter, to hinder the advancement of Christian philanthropy, you are at liberty so to do.

LETTER TO REV. C. HAMMOND.

"Rev. Sir—Excuse the liberty I have taken in writing to you. I should not presume, were it not for a presentiment that your kindness will prompt you to give me some advice which might be beneficial. My mind is very desponding.—I have read the word of God with the most serious attention, and my judgment tells me what it points out, but I am told that my *own* judgment should not guide me, and that I should listen to the judgment of others. But to whom shall I look? If I am at liberty to look to or ask advice of whom I please, am I not pardonable for this epistle? I feel my own inability to express the extreme agitations of my mind in consequence of the violent opposition to Universalism at home, for which cause I am not permitted to read their writings, or associate with those who believe in that doctrine. And yet, how absurd and inconsistent with the character of God is the doctrine of an endless hell! Would God have commanded us to love our enemies, if he hates his? No; it is repugnant to the word of God and his attributes. He hath said, "be ye holy, for I am holy," and "be perfect as your Father in heaven is perfect." Now to be perfect as God is perfect, according to Partialism, we should—we *must* hate our enemies and improve every opportunity of injuring them; for according to this theory God hath prepared a lake of fire into which he will cast all whom he hath not chosen from before the foundation of the world.—Now whom shall we obey, God or man? If we obey God, we must do good to them that hate us. But does he require our characters to be opposed to his? But methinks I hear Partialists exclaim, God does good to his enemies in this life by offering them salvation. A great good indeed! to offer them salvation, and at the same time put it so far out of their power, by controlling causes, that they cannot accept of it! For my part, I shall remain contented with the pleasing idea of the salvation of all mankind, as it is set forth in the Gospel, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. i: 10.

ELIZABETH."

REPLY.

The subject of religion, of all others, is the most interesting to all sincere followers of Jesus Christ, and I am happy to perceive that this has, so early in life, attracted your attention. There is no season in life better adapted to the service of God, than youth. It is then that the affections of the heart are most lively, our hopes most ardent, and our understandings less vitiated with the corrupt practices and theories of men. It is in the morning of life that the tender sensibilities of our natures are more easily enlivened by the exhibitions of our Father's mercy, and his watchful care over the creatures whom he has made. We trace the footsteps of his unlimited power and unbounded goodness in all his doings, and never does the subject of his unchangeable love tire our contemplation or corrupt our hearts. The theme is so glorious, and so replete with comfort and delight to our souls, that we rise from these heavenly meditations with the greatest reluctance and seem to wish, as though unconscious of our temporal welfare, that we never again might be called away from such an inexhaustible fountain of pure and rational felicity. But then, when we contemplate the doctrines of men and the miserable situation of those who are the continual subjects of fear and awful anxiety, and whose confidence in the Father of all mercies has either become greatly impaired or wholly extinguished, by the traditions and false imaginations of designing speculators, who "turn the grace of God into lasciviousness," and make a merchandize of the Gospel, we naturally sympathize with the unfortunate, and pity the victims of such blind infatuation and ungovernable ignorance. We listen to their descriptions of the character of God with feelings of grief and horror, and witness their vain attempts to diminish and compress his benevolence to an inferior comparison with mortal man. Go, tell an individual that you believe he is so destitute of love and compassion for his children that he would throw them into inextinguishable flames, and not make one effort to deliver them, and he will either consider your statement ironical, or as an insult offered to his character. But go, inform him that God will act thus with His children, and that he will not only throw them into the flames of eternal fire, but will also give them more acute sensations, for the express purpose of increasing their suffering, and will exercise the energies of his power to perpetuate their existence, and you will gain his assent to the proposition without the slightest symptom of aversion or disgust. But attribute the character to him, which he fastens upon the God of heaven, and every passion of his heart will rise up in indignation against you. And yet, inconsiderate man vainly supposes that the safest way to heaven is to believe that the character of God is such as would disgrace the most unfeeling barbarian, and hence we are told that God will cast some of his children into an eternal fire rather than exert the same power to effect their salvation. But ask, Why not cast all into this fire? and the answer will be this, Because some believe God to be worse than what he really is, and those God will love and save; but those who believe his character to be better than what it really is, he hates, for he cannot look upon such a sin as this with the least degree of approbation, therefore he will send them away from his presence into endless pain. O Christian, where is thy blush! O humanity, where is thy reason! that thou shouldst thus blaspheme the Holy One of Israel. Hast thou forgotten the Author of every blessing, who hath commended his love to sinners, and hath said, "though a woman forget her sucking child, yet will I not forget thee"? His everlasting arm is not shortened that it cannot save, nor the designs of his wisdom frustrated that they cannot be accomplished.

These, I may venture to say, are the strongest reasons which induce many people to profess a belief in the unmerciful and unjust doctrine of endless misery. To reconcile it with the perfections of God is more than they can do, and hence they have concluded to reject reason and profess a belief against it. How a person can believe a doctrine their judgment tells them is false, and disbelieve a doctrine their reason informs them is true, I know not. The Scriptures are reasonable, therefore saith the Lord "come, and let us reason together." Isa. i: 18. You have doubtless learned before this, that so much of your letter as enjoins a strict conformity to the character of God in all our ways, is an argument against endless torments which its most subtle advocates can never gainsay or resist. Hence the advice you solicit is before you. In all things strive to imitate your Father in heaven, and though you may suffer persecution and trials, yet if you have confidence in the glorious hope of the restitution of all things, you can glory in such afflictions, believing that they will work out for you a far more exceeding and eternal weight of glory. If the spirit of the Gospel speaks expressly to you, deny it not, for I would rather welcome the stake or the scaffold than lead a life of hypocritical servitude or sinful bondage. If you are called to suffer for the name of Christ, suffer as a Christian. Remember that you are not alone, and that it is better to suffer "stripes" for well-doing, than a guilty conscience for denying your Lord and Master. Be patient, then, as well as prudent, and let your conversation and daily walk be such as becometh the Gospel of Christ. The darkness

night often precedes the most glorious day, and you may, by the powers of your mind and the example of your life, remove those causes of discontent and trial which now disturb your peace and produce such deep solicitude on the part of your affectionate mother for your eternal welfare. May God grant you wisdom and prudence to guide you in the way of peace, truth and love. C. HAMMOND.

East Bethany, February 5, 1833.

The following communication from Br. Miles, and the annexed *benevolent* plan, have laid over some time. It is now inserted with a few remarks in notes. It is worthy of perusal and notice.

TYTHES—RIGHTEOUSNESS.

Brs. SKINNER and GROSH—It is now some time since you published Rev. Dr. Willson's veto on the present Constitution of the United States. From what we have seen with our eyes and heard with our ears, we are authorized to say that the Presbyterians in this country are about to introduce what they call "Prince Messiah's claims to dominion over all Governments," and put down the disregard of his and their authority, by the United States in the present Constitution of our happy country.—Dr. W. says, "By the arguments which have been conducted in Europe and America, against the despotic governments of the former, [the Pope,] and the infidel regime of the latter, [Emperors, &c.,] the church has been asserting the claims of her glorious Lord, to the homage of the commonwealths of the nations. Tyrants are yet on their thrones, and unholy republics refuse to acknowledge Him as 'Lord of all.' The saints know this, mourn over it and continue to plead with the nations, that Messiah's claims may no longer be set aside."

Reader, are you prepared to introduce what they call the glorious days, the millenium, when the following constitution from the Presbyterian press shall become the law of the land? If you are, it remains for you to bind yourself by the same solemn pledge by which your brethren have bound themselves in the seventh article of the following Constitution. And when you are thus solemnly bound by an oath of allegiance to them, you will then be bound to make your deposits and monthly payments of *more than one-tenth* of your substance, or they will find it necessary to say to you, "I solemnly declare that you shall never enter heaven."

S. M.

ADDRESS.

Agreeably to a resolution of the meeting held on the 4th of September, inst., at which the annexed Constitution was adopted, the Executive Committee present a communication to the Church and Congregation in reference to the proposed plan for future benevolent operations.

The ancient church devoted one-tenth of their substance to religious objects. Lev. xxvii: 30-32; Num. xviii: 21; Deut. xiv: 22-25, and xxviii: 9. Yet the Saviour found it necessary to caution them against covetousness. Luke xii: 15. And he solemnly declared to his disciples that unless their righteousness *exceeded* that of the Scribes and Pharisees, they should never enter heaven. Matt. v: 20 and xxiii: 23.*

It is expected that *every individual* will appropriate of his or her substance, to the contemplated fund. Professed disciples of the Lord Jesus Christ are under peculiar *voluntary* obligations to act as the stewards of Him who claims all things as his own.

Some may be backward in becoming members, because their donations must necessarily be small:—but none will be debarred the privilege of aiding the cause of benevolence on this account. Every subscription will be received, be the amount what it may; and each individual can give something. Luke xxi: 1-4; 2 Cor. viii: 12.

Parents, by dividing the monthly amounts intended to be given amongst the members of their families, may teach them early lessons of benevolence and beneficence. This course appears to the Committee, on all accounts, desirable.*

As it is not intended to make any further collections for the objects specified in the Constitution, (except the quarterly Sacramental Collection,) our donations can be the result of deliberate calculation: This constitutes one of the chief arguments in support of the present plan.

Should the plan of entrusting the distribution of the surplus funds entirely to a Committee appear undesirable to any, the donors, as often as they see fit, can designate the objects to which they wish those funds applied, agreeably to the 4th article of the Constitution; and such directions will, in all cases, be faithfully executed by the Committee. This course will also prevent personal applications to the donor, by the agents of the respective benevolent Societies, to aid their funds.

It is to be noticed that no person whose name is upon the subscription in the hands of the Trustees, for the support of the Gospel, or for other purposes, is exempted from his liability thereon. These collections will be made as usual, except from those persons who shall become members of this Association, whose deposits will be applied (during the continuance of this Association) as is provided in the 4th article of the Constitution.

In the cause of benevolence, promptness and punctuality in the performance of engagements are as important as in the ordinary affairs of life. The Committee are confident that if we are ever compelled to abandon the present plan, it will be caused, not by a *want of interest in the cause of Christ*, for the hearts and treasures of Christians will go together; but by the neglect of individuals to make their monthly deposits, agreeably to their solemn engagements. It should, and necessarily will be considered a mark of reproach, if the second Sabbath of the month shall ever be permitted to pass, and any of our names still be found on the list of delinquents. Habits of punctuality will make duty both easy and pleasant.

The annexed copy of the Constitution should be preserved for occasional reference.

J. DARROW, *Chairman.*

Richard Steel, Secretary.

☞ It is requested that the members of the Church and Congregation will be prepared to hand in their names and the amount of their intended monthly donations, legibly written on a slip of paper, on Sunday, the 16th inst.† This will save much labor to the Committee. All who shall be prevented from so handing in their names and amounts, will be called on personally, and have the opportunity of subscribing. From the very general feeling of approbation with which the present plan is viewed, the Committee anticipate entire cordiality and unanimity in our operations.

September 7th, 1832.

CONSTITUTION OF THE BENEVOLENT ASSOCIATION, AUBURN.

Believing that, as stewards of God, our property as well as our time and influence, should be consecrated to his service; and that systematic efforts in the cause of benevolence are of the utmost importance: Therefore Resolved,

I. That we do form ourselves into a Society, to be called "THE BENEVOLENT ASSOCIATION OF THE FIRST PRESBYTERIAN CHURCH AND CONGREGATION OF AUBURN."

II. Each individual shall voluntarily subscribe a certain sum to be paid monthly. On the first Sabbath of every month, the donor shall deposit the same (enclosed in a paper, with the name and amount specified) in a box to be provided for that purpose, and to be placed near the inner doors of the house of worship.

III. This fund shall be placed in the hands of an Executive Committee, who shall appropriate it in the manner hereinafter specified.—This Committee shall be chosen annually; shall make an annual report to the Congregation; and seven of their number shall form a quorum, &c.

IV. The validity of the subscription for the support of the Gospel, shall not be affected by the formation of this Association, or by the aforesaid donations of its members: Nor shall the validity of any other subscription in the hands of the Trustees, be in any wise affected by the same. But it is understood that the amounts subscribed by the members, shall be applied by the Committee, *firstly*, towards liquidating their respective subscriptions heretofore made for the support of the Gospel, and other expenses in the Congregation; and that (if their subscriptions hereto are sufficient to liquidate the same, and shall be paid) they are in no case to be called on for the payment of such other subscriptions in the hands of the Trustees, during the continuance of this Association. The residue of the funds in the hands of the Committee, after appropriating from time to time what may be necessary for the support of the Gospel, and defraying all other necessary expenses of the Congregation and Church, shall be occasionally distributed by them, in such proportions as shall be deemed proper, in aid of the American Bible, Foreign Missionary, American Home Missionary, Tract, Education, and other benevolent Societies, unless directed to be otherwise or specifically appropriated, by the donor.

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VII. In view of the fact that no system of benevolence can be sustained, where energy is wanting in its friends; and particularly that a plan so extensive and diffused as the present, cannot be expected to succeed *without strict punctuality and promptness in performance of engagements* on the part of the members: We do severally and *solemnly* pledge ourselves to make our deposits and monthy payments *punctually* at the appointed times, unless providentially prevented; and when so prevented, that we will deposit, or send to be deposited, our respective subscriptions, on the second Sabbath in each month, or pay the same to a collector previous to that day.

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* That is, the *righteousness* of the *ancient* Scribes and Pharisees amounted to *one-tenth* of all their property, but the *righteousness* of the *modern* Scribes and Pharisees must *exceed* that amount!—What a definition of *righteousness!* But, poor things, it is about all the righteousness Presbyterian churches now profess or possess, or enjoin on their members. *Money—money*—MONEY! G.

* That is, widows can (and *must*) give their mites, orphans their portions, hired girls their scanty wages, the old their necessaries, the young their comforts, and all ages, sexes and classes their gold and silver mementos of affection and friendship, gold rings, beads, &c. And children are to be early harnessed into the traces of a moneyed religion, by their parents, that they may submit to such exactions of *modern righteousness* when they grow older? G.

† Even on a *Sunday*—that day esteemed by them so very holy—this pious plunder is to be gathered in, and the Lord's treasury filled with this *righteousness!* G.

[*For the Magazine and Advocate.*]

Brs. Skinner and Grosh—I embrace this opportunity to give you a short history of our society in this place for a few years past; and also of our recent labors in the Lord, which, I trust, have not been in vain.

Previous to the summer of 1831, our society was in rather a disorganized state. We had had no preaching for several years, except occasionally a sermon from some itinerant preacher. In the summer of 1831 the Presbyterians, taking courage from our inactivity, got up a protracted meeting, in which they marshalled all their force, and laid seige to our city of Refuge. They opened upon us the whole artillery of hell; but alas for them! our city was built upon a hill, and the smoke of *their* torment only rolled at its base. They levelled their battering rams of damnation, but the walls of salvation were of adamant and repelled their weapons to their own destruction. Aroused by their efforts, we convened our society and resblved on having preaching. We made application to Br. Doolittle and obtained his services one-fourth of the time.

Chagrined at their ill success, and vexed at the efficient means we were putting in operation, they resolved on one more trial to pull down our Zion. Accordingly, in November they came on with their reinforcements, and declared that they would *never* quit the field till a complete victory was obtained. They commenced hostilities in the afternoon, with Mr. Wilcox for their leader—I attended. During his sermon, he (Wilcox) told a most frightful story about the death of a Universalist lady of his acquaintance, who had lately died. After meeting I asked Mr. W. who this lady was, and where she lived. He said her name was Williams, of Fly-Creek. I immediately dropped a line to Br. Potter, of Cooperstown, relating the story, and requesting information of its truth. I received an answer, stating that he was well acquainted with the family alluded to, and that the whole story was a fabrication from beginning to end, with liberty to make his letter public in any way I thought proper. But, wonderful to tell, the very next day after this story was told, this boasting enemy raised the siege and left the place, declaring that they should leave the place and its wicked people to the buffetings of satan.

Shortly after this, Br. Messinger moved into this place, and since then, we have had preaching half the time, and our society has been in a flourishing condition, with none to make us afraid, or molest us, with the exception, that during last summer, we were again chastened for our profit by another protracted meeting, conducted by Mr. Foote. The particulars are these. About ten days before our day of thanksgiving a Presbyterian member came to me to know if they could have the house, (of which they owned half,) on the day of our thanksgiving, stating that they expected a minister from a distance who could not conveniently be here on any other day. I told him I would consult with the rest of the society and let him know. I did, and we agreed to let them have the house in the forenoon, and we would occupy it in the afternoon. I accordingly informed him of our conclusion, observing that it would give a chance for the audience to attend each meeting. They accordingly commenced their meeting on Tuesday previous, and continued it over Sunday, and through the next week. Previous to the Sabbath we were to occupy the house together, some one reported the story that we would not let them have the house, unless they would attend our meeting in the afternoon. On Friday I attended their meeting, and at intermission they came to me to know if this were the case. I told them they were under no obligation to attend our services, and that I only made the request in order to cultivate a friendly feeling between the two societies. Mr. Foote, who stood by, observed, in an angry tone, "We shall cultivate no such friendship." United with so *much* charity, he had the *brotherly love* to tell me that "I was not a Christian, that I did not believe the Bible, and that my character was as black as the devil." Surely *such* Christian forbearance and loving kindness is not witnessed in every pretended follower of the meek and lowly Saviour. A. W. B.

South Bainbridge, January 29, 1833.

[*For the Magazine and Advocate.*]

REVIVAL AT BELLVILLE.

Messrs. Editors—Another protracted meeting commenced at this place on the 22d ult., under the management of the Methodists and Presbyterians. They had a joint meeting previously to agree where they should set up the image. At last they agreed to set it up at the Methodist meeting-house, in Wardwell's settlement. This was done, and a furnace of endless fire and brimstone declared, and they worshipped ten days and ten nights—calling on the image to add to the flames of the furnace its hottest wrath, and telling their hearers to come forward, take the anxious seats, and bow down to the image, on pain of being cast into the furnace thus heated ten-fold. And the worshippers so shouted and screamed, that they were distinctly heard by the writer, though then more than a mile distant from the scene of their distracting efforts. Thus they continued worshipping day and night, until finding they could frighten none but four or five little children, when they broke up their meeting, forsook the idol, suffered the furnace to cool, and peace and order is again restored to the neighborhood.

In the course of the meeting, one little man came forward and declared he had a devil within him as big as a woodchuck. But they did not succeed in getting it out of him—and well for him that they did not, for if they had, there would have been but a scanty remnant left of the little man! The young folks who ventured on the anxious seats out of curiosity, do not seem to have been singed by the furnace, nor to have fell in love with the image—much to the disappointment and mortification of the priests.

A Citizen of Bellville.

[*For the Magazine and Advocate.*]

RELIGIOUS FREEDOM.

We talk loudly of our privileges; we boast much of our religious freedom: and perhaps all this is well enough. But with many it is more talk than any thing else. Some *dare not* be free; though they are commanded to search for truth, yet they would not dare embrace it, should they find it.

Professor Stuart, of Andover, Mass., informs the public that truth is the object of all his studies; and that he will receive it let it come from what source it may. Yet this is mere profession, for Mr. Stuart is obliged to declare his assent to his creed *once every five years*, or lose his office. So much for Professor Stuart's religious freedom!

When I see such men talking loudly about religious freedom; urging people to "prove all things," it brings to mind an anecdote of a certain king who was much pleased with a picture which he had purchased, and called in an artist to examine it. The painter considered it a work of no taste; not fit to ornament a workshop. This displeased the king so much, that he sent for another artist, who, on coming into the king's presence, was thus addressed—"I have sent for you to examine this splendid painting: a clown of a painter was here to-day, who called it a mere daub; and if any one tells me so again, I will break his head! now tell me, *candidly, what you think of the picture.*"

In this light must we look upon the loud talk of freedom of inquiry at the present day—all are commanded to be candid; but wo to the candid man—his head may not be broken, but the clergy will destroy his soul. M. H. S.

Hartford, Conn., 1833.

A LETTER BY E. HICKS.

[The following letter, by Elias Hicks, late a celebrated speaker among the Friends, formerly of Long Island, but now deceased, was sent us for publication some months ago. We now give it a place, as well in the hope that it may be interesting and edifying to many of our readers, as in compliance with the request of the respected Friend who forwarded it to us. Editors.]

"1st Mo. 15th, 1822.

"I don't wonder at the difficulties thou hast had to encounter, in regard to the mode of redemption, generally held by professing Christians, as being effected by the death and outward dying of Jesus Christ, on the outward wooden cross.

"This, as it regards the redemption of the immortal soul from the bondage of sin, I consider a vulgar error that came in with the apostacy from primitive Christianity. The redemption effected by this outward offering, would only, according to the true analogy of things, be a redemption of outward bodies. For, as under the legal dispensation, there were certain legal institutes that were binding upon the people of Israel, and on no other people, and a breach of these produced legal crimes to which penalties were attached, and these inflicted on the bodies of the Israelites; now I consider that the offering of the body of Jesus Christ, on the outward cross, applied only as a matter of redemption to the Israelites, redeeming them from the curse of that covenant, and the penalties attendant on any breach thereof; and this outward redemption was the top-stone of that figurative dispensation; as by it that dispensation, with all its legal rites and ceremonies, was abolished and done away. Hence the Jews would no longer be guilty of any of those legal crimes, as the law that had enjoined those legal rites was dead, and done away by the outward death of their Messiah. And this outward redemption of the outward bodies of the Israelites, from the curses of this outward law, is a complete figure of the inward redemption of the soul from sin, by the life or spiritual blood of Christ, inwardly sprinkling our consciences, and thereby enabling us to die to sin as *he* died to sin, by which we are redeemed from dead works, to serve the living God in newness of life, which makes the true Christian. Why shouldst thou think it cruel or painful that God sent his Son into the world, and when in the world, permitted him to suffer death by the hands of wicked men, when history informs us that many thousands of righteous men and women have, by the permission of the Almighty, been persecuted to death by wicked men? Yet, nevertheless, we do not believe that God sent any of these into the world purposely to suffer death in the cruel way they did, by the cruel power of the wicked. Neither do I believe that God sent Jesus Christ into the world purposely to suffer death for other men, because they were wicked, and he was righteous: but it was the righteousness of all these that aggravated the wicked, and was the procuring cause of all their hatred and vengeance towards them, when they cruelly persecuted them to death. But their sufferings were entirely opposite to, and inconsistent with, the will of God; for if it was not, then the perpetrators of those dreadful crimes and most atrocious deeds, would all stand justified in his sight. Hence we clearly see, that all those kinds of doctrine that naturally and necessarily impeach the all-good and all-gracious Jehovah, with apparent cruelty and incorrectness in his purposes and designs, concerning his rational creation, are founded on and have their origin in that false and inconsistent doctrine of predestination and election, which ought to be exploded by every rational being, as it destroys all the nobility and excellency of God's rational creation, and places them entirely below the poorest animals on earth. I believe that the almighty Creator of the universe never had but one purpose or design in creating man and placing him on this terraqueous globe; and that was to do *his* will, and thereby to continue in a state of happy union and communion with him, through the spirit; and did so order and arrange all things here on earth, in his wisdom and goodness, as to constitute a state of probation to man, during his militant state; or while his immortal spirit continued in connexion with the mortal bodies, which were not to continue any longer in existence than during the time of their probationary scene; which was necessary to give the rational, intelligent creature, man, a fit opportunity to rise above that innocent state in which he was created to that exalted state of virtue and glory, by a just and righteous improvement of the power conferred upon him by his gracious Creator for that purpose, and that purpose only, agreeably to the institution of divine wisdom. Hence we conclude that God never sent his Son Jesus Christ, nor any of his rational creation, purposely into the world to suffer death by cruel men; but only in his free and voluntary choice to attend to and do his holy will in all things, and thereby glorify and enjoy him, which all agree to be the chief end and design of man's creation. Therefore all the persa-

cutions and cruel deaths that have transpired in the world, among mankind, not only the persecution and crucifixion of Jesus Christ; but also all the sufferings and martyrdoms committed by wicked men, have had their rise and spring from man's unjust and unrighteous use of his liberty and power, conferred upon him only to do his Maker's will in all things. But the sequel, as well as the very reason of things, clearly shows that man, in his probationary state, was possessed of a power and liberty (uncontrolled by any other power) to do his Maker's will, by his instruction and aid, which were freely offered to his acceptance, or not to do it, if he chose to comply with the temptation, as he had communicated to him by his Maker, a power of entire free choice; for if this was not the case, he would never be virtuous or wicked at all. Virtue consists in his choosing the good, and all sin in his choosing the evil, independent of any other cause but his own free choice. And, no doubt, had the Israelites all been faithful to that outward covenant, given them through Moses, they would have all been prepared to receive their Messiah in the way of his coming, as did those who believed on him; and by which the end of his coming would have been much more fully answered, as all Israel then, like the disciples of Jesus Christ, would as willingly as they, have passed from the old, and entered cheerfully into the new dispensation. Hence no crucifixion, no suffering death of Jesus Christ, would have taken place; but when his ministry on earth was finished, by fulfilling the law, and abolishing the outward covenant, and turning the minds of the people to the inward, and to the law written in the heart, and by a life of perfect righteousness and self-denial, he had introduced his disciples into the Gospel, he would then, like Enoch and Elijah, have been translated without suffering the pains of death. But as divine wisdom foresaw that his people, Israel, would revolt from his commandments and rebel against his law, and become cruel and hard-hearted, so likewise he foresaw that the wicked among them would cruelly persecute and slay many of the righteous, and his Son Jesus Christ among the rest; therefore he inspired many of his servants to testify of these things among them before they came to pass, as a warning and caution, that those who were seeking the right way might be prevented from taking any part therein; while those who wilfully hardened their hearts against reproof, might suffer the penalties resulting from their crimes, which they had committed in their own free choice, contrary to the counsel and will of their Creator."

RELIGION IN FAMILIES.

From a work entitled "Village Sermons," by Rev. Mr. Whitman, a Unitarian clergyman, we make the following beautiful extract.

"Religion is the one thing needful to render domestic life a scene of uninterrupted enjoyment.—Marriage was designed by our heavenly Father to be a source of the most perfect temporal happiness; and when the religion of Jesus exerts its governing and sanctifying influence on the heart and life, and causes the wedded pair to cultivate mutual affection; to be uniformly kind and obliging, accommodating and forbearing, charitable and forgiving, patient and contented, and cheerful, and truly devoted to the promotion of each others' welfare, this benevolent design, and this purest of earthly felicity is secured. But when this is not the case, as sometimes happens—when those are united who have no correct knowledge of each others' characters,—whose tastes and habits and dispositions are unlike, and over whose feelings and passions and conduct, Christian principles exercise no controlling power—the wise plan of Providence is frustrated. Thence arise those complaints and criminations—that unkind treatment and alienation of affection, which render this connexion, a state of discord and misery.

"But this is not all. The example of parents is ever watched and imitated by their children. And if they habitually disregard the injunctions of the Gospel—if the words of profaneness, and falsehood, and passion, often fall from their lips—if the trifles of earth, the failings of acquaintances, the tales of passing scandal, the means and measures for acquiring popularity and wealth, and the follies and fashions, and amusements of gay life, constitute the chief subjects of conversation—if the supply of animal wants, and the gratification of vain desires, and the promotion of temporal aggrandizement, are made the principal objects of attention and pursuit—if no decided respect is shown for undeviating rectitude and moral goodness—if the word and ordinances of God are slighted, and they attend the sanctuary only in compliance with fashion or habit, or a love of excitement and display—if the Christian instruction of their children is neglected—if the good seeds of virtue and piety are never implanted in their minds—if the pernicious weeds of vice and ungoverned passions are suffered to spring up and flourish unchecked—if they are permitted to resort to places of idleness and dissipation, for amusement or companions—after such an education, if they become useful and religious members of society, it will not be in consequence of the example and instruction of their parents. They may, indeed, as some few have done, break the shackles of ignorance and irreligion, and become ornaments in our Christian community. But this is scarcely probable. For they will be peculiarly exposed to so many and so powerful temptations, from undisciplined passions and ungoverned desires, from thoughtless and profligate companions, from vice and infidelity in a thousand enticing forms, that there is danger, great danger, the greatest possible danger of their becoming pests to the community, scourges to their friends, and curses to themselves. And all this would but be the natural consequence of the examples they have seen and imitated, the instructions they have received and followed, the principles they have imbibed and obeyed, and the habits they have formed and strengthened while under the paternal roof.

"On the other hand, if the parents endeavor to regulate their conduct and their household by the precepts of religion, if they are kindly attentive to each others' wants, mild and equable in their tempers, circumspect and amiable in their manners, true and candid and improving in their conversation—if they manifest the sympathies of an expansive benevolence, and exhibit the fruits of genuine goodness and unaffected piety—if parental discipline and instruction be added to this worthy example, and their offspring are early taught to obey the dictates of their parents, and their conscience, and their Maker—if the risings of rebellious passion are checked and controlled, and they are aided in forming habits of truth, honesty, industry, self-government, and virtue—if they are assisted in cultivating cheerful, contented, generous, and happy dispositions—if they are instructed to look upon the honors, emoluments, and pleasures of this world as uncertain, temporary and unsatisfying, and upon Christian goodness as the one thing truly essential to their happiness in every period of their existence—if they are induced to believe that the religion of Jesus is a certain guide to peace, usefulness, respectability, happiness and salvation, and that God is their ever-present, all-perfect, unfailing Friend and Father—if thus educated by precept and example, they will be prepared for the evils that are in the world.—And though they may leave the happy scenes of infancy and childhood with regret, they will soon secure the esteem of all who know them. They will be blessings to their friends, and ornaments to society. And should they be greatly exposed to the influence of corrupting example, in the moment of strong temptation, if their early impressions, their virtuous habits, their Christian principles will not save them from ruin, there is good hope that they will be saved by a remembrance of a virtuous home; by the recollection of a brother's affectionate warnings; a father's agitated countenance; a sister's earnest entreaties; a fond mother's tears. If then you would have uninterrupted happiness in your family circle, you must cherish religion on the domestic altar. Her heavenly influence must purify your motives, refine your feelings, mould your dispositions, elevate your affections, dignify your conversation, and direct your conduct. Then will you have felicity in your own bosoms, and the same blessing will rest upon your dependants and children."

You had better find out one of your own weaknesses, than ten of your neighbor's.

EDITORIAL CORRESPONDENCE.

UNIVERSALISM IN OHIO.

There is a joyous feeling in the following letter which makes glad the heart, and enables us to rejoice with those that rejoice in the dayspring from on high which hath visited them. I would here remark that we know too little about our cause and our brethren in Ohio—many of their preachers are unknown to us, even by name, and the number of preachers and societies can scarcely be even guessed at. Would it not be well if Br. Kidwell would publish a list of names, residences, &c. in his paper *pro bono publico?* We in the East will endeavor to reciprocate the favor. G.

"Fredericktown, Ohio, January 13, 1833.

"I cannot deny myself the satisfaction of mentioning something about the glorious prospects of our cause in this country. In September last, we had an Association in Lexington, thirteen miles from this, and truly a time of rejoicing it was.—There were six ministers present, and from three to to eight hundred profound listeners. Sermons were delivered by Brs. Rogers, Jolly, Johnson, Davis and Tracy, and they truly labored as though they had been with Jesus, and had tasted of the healing and heavenly consolations of the Gospel. Br. Davis delivered a sermon in the forenoon of Sunday, two hours and a quarter long, speaking as fast as words can be spoken; his whole body and mind seemed to be in raptures—his soul was carried away with the subject—and although there were near a thousand people present, scarcely a foot was moved—it was all attention—all were delighted, all were transported—all were affected—scarcely a dry eye could be discovered in this large assembly—every mind was sensibly impressed with the unbounded goodness of our God. The Association was closed by Br. T. Strong, with a short recapitulation of the subjects discussed, and of his former with his present situation. For years he has been alone in the ministry in this part of the State; from the North to the centre,—the whole width of this large State, his voice alone has been heard in behalf of the restitution of all things. Notwithstanding these discouraging prospects, he persevered—he rode, he preached, by day and by night, he was reproached and slandered by his enemies, neglected by his friends, and despised by the popular sects, but nothing deterred him, he knew his duty and that was enough—onward was his motto, and he has triumphed. One minister has moved into an adjoining county—three have been converted, (who are now his associates,) one from the Christian sect, one from the Baptist, and one from the Presbyterian.—In contrasting his former with his present prospects, his soul was filled with ecstacy of bliss—his joy was unutterable—he attempted to express his feelings—his heart was too full—his voice faltered, his joy choked him, a sob burst from him, and the big tear came to his relief—and then, what an exhortation this good, this happy man gave his brethren! This was, he said, a time he had long prayed for—a time he wished he should live to see—this was the happiest day of his life. The souls of the believers leaped for joy—their hearts melted and their eyes moistened with gladness—this was truly a season of refreshing and a day of rejoicing! The meeting closed by uniting in prayer with Br. Johnson, which for beauty, grandeur and fervent devotion I never heard equalled. We also had a Conference in Mount Vernon, on the 5th and 6th inst., and if we are allowed to judge by the profound attention and increase of hearers, we must say that Universalism has taken deep root in the metropolis of our county. Brs. Jolly and Davis preached, during the two days, six discourses, and Br. Jolly preached the Friday evening before, and Br. Davis on Monday and Tuesday evenings after. Much anxiety was evinced by the people to hear "the babblers," and many were well paid for their trouble by having their minds enlightened and their burdens unloosed. But little else was to be heard through the town for several days, but respecting the preaching—this was the subject of conversation, and I think much good has been done. The unestablished are confirmed, the believer strengthened, and the unbeliever converted. Truly the Lord hath

done great things for us, whereof we are glad!—They are about engaging Brs. Jolly and Davis a part of the time in Mount Vernon. Br. Davis is a young man, and if he should retain the meekness of his Master, and not be carried away by pride and fashion, will make one of the most able preachers in our country. Grievous have been the difficulties under which the Universalists have labored in this part of our State—the preacher who first taught this doctrine here, neglected establishing order and regulation—and not only neglected, but rather *opposed* the organizing of churches. Hence disorder, or a want of order, has prevailed. Many who believed with him became deeply prejudiced against church regulations, and these being the oldest men, have thrown a damp over all the rest, so that it is with difficulty any order can be established. I sometimes blame our preachers, who believe in Gospel order, for being too careful about giving their views, or pressing the subject on the minds of their hearers who agree with them. I know there is, unfortunately, a difference in our order as it respects ordinances, but I cannot see how this should make any difficulty in forming churches, for he that believes in ordinances, let him attend them; and he that does not, need not; and yet both enjoy equal privileges in the church.* But our cause marches steadily forward, amid all opposition, and so mote it be. Your paper is doing much good; it is read by those that dare not go to so unpopular a meeting, and thus their minds are enlightened and their fears removed. May God ever bless your labors.

"Yours, &c. W. M. ALLEN."

* See Editorial department, article "Ordinances." G.

"Hudson, January 26, 1833.

"We have a plenty of tracts distributed about this neighborhood, by the Reformed Dutch Church gentry. I cannot say it availeth any thing; for I don't see but what people all eat, sleep, drink, and live the same as heretofore. I expect those *reformed young ladies*, that make it their business to scatter those useless things about from pillar to post, are trying to raise a stir amongst us. If they should, I think it very doubtful whether their converts will *stay* converted long; for they appear rather unlucky in that respect, for their members like very well to have a hand in what is going on amongst what they style the *world's people*, even if it should be in taking a *wee* drop too much occasionally, or tossing of the card now and then, just by way of a *sociable*, you perceive; but I do not wish to joke them too hard—they are unlucky with their converts, and are to be pitied. It is well enough, occasionally, just to give them a kind rub; because, why? if one professing to be a *Universalist*, happens to step aside at any time, 'O, that's nothing more than a natural consequence,' they say, 'he is a *Universalist*—he does not believe in an (endless) hell—he can live as he lists—if I believed as that Universalist does—if I knew that he had money and should meet him on the highway, I would rob him, if I could, of his money, and have the good of it.' Think not, dear Sir, that I am a surmising all this time—no, I heard that from the lips of an Elder of the Reformed Dutch church, in conversation with myself—the same church, by the bye, to which I once belonged, and from which I have since been delivered—and a happy delivery it was, for I feel no desire to be united with, or to hold fellowship with men who inherit such principles.

"But the time is not far distant, I trust, when we shall awake to righteousness, and sin not. To conclude, I am well pleased with your Magazine and Advocate. I think it a very valuable work, especially in its enlarged state; for the matter it contains being excellent, the more of it the better.

Yours, A. McK."

"Providence, R. I., January 16, 1833.

"REV. SIR and BROTHER—Our society and church are in a prosperous state, and we think that the doctrine of God's universal grace is gaining ground in this region.

"Our preaching from Br. Pickering is *mainly* of a practical cast; although not a sermon is delivered, but what contains our peculiar views. Members of almost all our Orthodox churches attend our meetings, especially evening lectures.

"We have a flourishing Sunday school, about one hundred and twenty scholars, eighteen teachers. A Ladies' Society of one hundred members, who pay fifty cents admission, which, with donations of money and cloth, keeps them employed on the first Wednesday afternoon of each month, to make up clothing for the poor. A society of young females is also formed, who meet weekly at each others' houses to knit stockings, to be given to the needy. A large Bible class has also recently been organized, from which much good is anticipated. If Universalists will *live* their religion, Orthodoxy will soon hide her hideous head; but if they will not, it cannot prosper to any benefit.

Very respectfully, &c. S. W. W.

To Rev. D. SKINNER."

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor,
AARON B. GROSH, Associate Editor.

UTICA, SATURDAY, FEBRUARY 23, 1833.

ORDINANCES.

This subject is engaging much, perhaps *too* much attention among Universalists. By magnifying its importance on either side, the zeal of both parties is increased, and there is danger that "the unity of the spirit in the bonds of peace" will be broken up and destroyed. But this is an age of inquiry, and subjects the most trifling as well as the most important *will* be investigated, at all hazards and all sacrifices. The most, then, which a lover of peace and union can do, is to temper discussion with mildness and charity, and endeavor always to keep the subjects in dispute from being magnified beyond their proper importance in the scale of truth, and their real utility in point of usefulness. Let Universalists do this in relation to what are called the Ordinances of Baptism, and the Eucharist—let them not be superstitious or bigoted for or against these mere ceremonies, (for there may be superstition and bigotry on both sides of the question,) and good will result from their controversies on the subject. I do not say, for I do not believe, that conviction will declare in favor of either party in *all* cases, but I do think that we will have more charity for those who differ from us, when we hear their reasons for so doing mildly and temperately stated—and that this charity will be mutual, for the same reasons.

These reflections were aroused by reading an excellent letter, which will be found in this paper, from Br. W. M. Allen, of Fredericktown, Ohio, in which ordinances are treated as highly important and essential to our prosperity, and as if societies could not be organized without having them regularly administered. There are very few societies in this region where these ordinances are now at all administered, and yet fewer where they are *regularly* administered—and I can see no difference in point of prosperity, order, morality, usefulness, faith, or brotherly love, between those societies that practice, and those that practice them not. Their prosperity and virtue seem to depend on causes entirely different from the observance or non-observance of these ceremonies. These facts, more than any declamations, reasonings, or events, proclaim the non-importance of their observance or non-observance, and should, I think, tend to abate the warmth of that zeal which is every where kindling among the brethren on the subject of church organization.

Indeed the principal object of some brethren, in organizing churches, seems to be the removal and conciliation of Partialist prejudices, and the captivation of their good will and applause. There *may* be some propriety in this—but in my opinion it is an unworthy motive.—The same objects might furnish an excuse for shunning the company of sinners, for praying long and loud to be seen of men, for observing fast days, establishing missionary and other associations, and even for preaching endless misery. I am not regardless of the applause of men, but deem it valuable only when I can obtain it by first gaining the approbation of my own conscience.—We should care less, therefore, for the good opinions of our opposers, and more for our duty to God, and the approval of our own hearts. For we may rely upon it that no man can serve two masters—both Universalism and Partialism—for either he will please the one and offend the other, or he will gain only the reproaches of the one, or the contempt of both.*

Though satisfied in my own mind, after much study on the subject, that both baptism and the Eucharist were established for particular purposes—that the period has long passed by when they can be celebrated with reference to those primitive purposes—and that by their perversion from, and application to purposes foreign to, the original end for which they were instituted, they have become pernicious and injurious to the humility and charity of thousands who observe them—yet I would say, let Universalists, without regard to the opinions and prejudices of other denominations, settle in their own minds how far they should be observed—for what purpose—and in what manner they should be administered—let them do this peaceably, quietly and mildly as possible—and then let those who can, or will, thus observe them—and those who cannot, or will not observe them, let them not be excluded from the society, or fellowship, or esteem of those who do, as if they were inferior beings, or guilty of a crime in abstaining from their observance.

As to a want of uniformity among us, on these and other points, instead of regretting it, let us rejoice in it as an effect, a mark and a proof of our greater liberty.—For let uniformity once be established, and it becomes a system of slavery, and a scourge, which will either bind slaves to the despotism of a majority of Popes, or drive freemen out from among us. This the history of every denomination fully proves.

The apostles required a man to examine *himself*, and eat and drink, or not, as he found himself urged to do by his own conscience—but often when ordinances have been established, the *church* examines a man and decides whether he is or is not fit to partake. And in many cases, after deciding that a man *may* partake of the Eucharist, they also say he *shall* partake of it—and if he refuse or neglect, they excommunicate him for absenting himself from the Lord's table!!! Blessed effects of uniformity—may they long elude the grasp of Universalist Conferences and Councils held to debate on the subject of the formation and government of churches!

One word more. The objection of many who now oppose the formation of churches, exists more against the *form* than the *act*. The establishment of a church separate and apart from the society, or *within* the society, is viewed as a Pharisaic and exclusive measure, unwarranted by the nature and genius of the Gospel, and unauthorized by the primitive usage of the Christian church. Viewed on all sides, it is a delicate subject to be discussed among persons differing as widely about it as do Universalists. I hope it will be moderately and delicately, but plainly treated in all our discussions. G.

NEW PUBLICATIONS.

"*Latest News from Three Worlds, Heaven, Earth and Hell; as reported at a Four Days Meeting in Shirley, Mass. In Letters to Eight Calvinistic Ministers. By Russell Streeter. 'And now, O ye Priests, this commandment is for you. Your covenant with death shall be disannulled, and your agreement with hell shall not stand.' Jehovah. Boston, B. B. Mussey,* 1832." 12*mo. pp.* 102.

This is certainly a novel title for the neat little book we have just received, by the politeness of the author: and to many it will doubtless appear *strange* as well as *novel*. But we can assure our readers, on very respectable authority, that it is neither more strange nor novel than *true*—that is, true that such news was *reported* at said protracted meeting, and by those too who professed to *know* all about the "*three worlds*," concerning which they had so much to say, though we cannot vouch for the *correctness* of the news. For we remember to have

read of a certain "lying spirit" which, in former times, went among the *prophets of Ahab*, and caused them to prophecy falsehood instead of truth; and we are not certain that this "lying spirit" has yet left the earth.—However, to those acquainted with four days' and protracted meetings, and the manner of conducting them by the Orthodox clergy, with the tone of preaching commonly indulged in on those occasions, with the shocking familiarity and frequency with which the names of the Deity, Heaven and Hell, are used, the title of the book, will sufficiently explain the object of the writer. He is a gentleman of sterling talents, attended the meeting in person, so as to be an eye and ear witness of what was done and said, and we think he has done ample justice to the subject of such *distracting* meetings, and the "eight Calvinistic ministers" respectively and severally addressed in the letters. The shameful outrages upon decency, delicacy and common sense, committed at such times and places, and the bare-faced contradictions and absurdities of their system, are faithfully delineated. The writer says, "The *remarkable facts* and *astonishing news* which are recorded in these letters, as revealed at the *four days' meeting*, ought to be circulated far and wide. The means for getting up *spasmodic revivals* are the same, all over the country. Hence, this *antidote* will answer for one place as well as another. It is adapted to every meridian. The whole story is told; the methods for raising *frantic* excitements are made bare; the witch-robe of 'the mystery of iniquity' is torn off; the '*head* of the serpent' of *modern incantations* is 'cut asunder' by 'the sword of the spirit.' Let *the candid* of *all denominations* postpone judgment, till they have read and examined for themselves, and we fear not the result."

Here follows an extract, as a sample of the work, from a letter addressed to the Rev. John Todd, one of the *octaves* employed in that remarkable exhibition:—

"I was much diverted, Sir, when you conveyed the innumerable host of liars, thieves, robbers, murderers, &c. to the world of glory, and *beyond it*.—Something like the following:

"'What do sinners want to go to heaven *for?*—It is foolish to wish to go, unless they know *what it is for!* They cannot carry their farms, workshops, nor merchandize; and if they could, there would be no use for them in heaven. They don't wish to go there to associate with God, or Christ, or angels and saints; for they could not bear their company on earth. Neither could the host of the redeemed, who have come out of great tribulation and washed their robes and made them white in the blood of the Lamb, consent to mingle with the more numerous company of the ungodly, who have scoffed at religion, and wallowed in the filth and mire of debauchery and crime. If two cannot walk together on earth, unless they are agreed, how much less could they in heaven?—But suppose the wicked are allowed to go to the world of glory!—Come, let the abominable army of the wicked—infidels, liars, theives, robbers, drunkards, murderers and all, ascend in company! Unfold your pearly gates on golden hinges, ye glorious heavens, and let them enter! There! there they go! they ascend—they enter the world of glory! The celestial hosts divide to the right and left!—But for what? to welcome them to the regions of light and the society of the redeemed? No! but to let them *pass through* to some dark corner of God's universe, and *hide themselves* in guilt and despair!'—Quite accommodating, thought I; and looking about me, I perceived the countenances of the would-be-saints were lighting up with something like a smile. They appeared to be quite pleased that 'the saints triumphant' had escaped, though narrowly, the pollutions of sinners; and that the *dear creatures* whom they and their God are so *anxious* to save, were not detained at all in heaven, but allowed to continue the rapidity of their flight, till they reached the 'dark corner,' on the other side of the kingdom! My first impression was, that my fellow-christians were rather hard-hearted in smiling that poor sinners had sped their way through the broad empire of God above, and landed afar off, on the dark nook of despair. But a second thought corrected the error. They probably remembered the *reverend* sayings of Mr. Albro and others, that '*heaven* would be the *worst place*,' 'the *direst* and *hottest hell* in the *universe* for *sinners!*' Of course, they exercised '*disinterested* benevolence' in rejoicing that they were not arrested in their career by a phalanx of saints and angels, and compelled to remain in that fire of sevenfold vengeance;—and *I smiled*, too!—But you, brother Todd, hoisted the wretches upward and onward, and the celestial hosts let them pass through, for the same reason that Dr. Beecher said, 'God would shut them out of heaven,' viz: lest, by 'saving *too many*, it would *mar* the joys of the place!' Saints of your communion do not wish to be overrun with company. They have no notion of condescending, like the despised Nazarene, to eat and drink with publicans and sinners. They associate with the *elect party*, only. Those who are, to be sure, when they *pray*, 'poor, blind, miserable sinners;' but in a moment afterward renewed saints, and gems of the first water.

"Do you complain, Sir, that I make light of your ærial exhibition? That may be;—but do I make the subject *lighter* than it was originally?—Was it not a 'mere trick'—a high, but '*barbarous cant*'—'light as a puff of empty air.' I could not but suspect you were laughing in your sleeve, when you stretched your giant arms to the clouds,—threw open the doors of paradise, escorted your drunken libertine host to heaven, with a bold theatrical flourish, drove them through a boundless kingdom to the remote corner of another infinity, and then came bouncing down upon earth, like a second Jupiter, with a fist full of red-hot thunderbolts to frighten a credulous multitude of young people!—No doubt there were some present, who thought the *demons* had come down in the likeness of men; and said, as did the *Mufti* concerning God: 'Infinities are to *him* as the numerals of arithmetic to the sons of Adam. The thunderings of Hermon are the whisperings of his voice; the rustling of his attire causeth lightnings and earthquakes; and with the shadow of his garment he blotteth out the sun! He causes unbelievers to wander amid the whirlwind of error, and suits their soul to future torment. His justice refreshes the faithful, while damned spirits confess it in *despair*.'

"But for myself, Sir, I hardly knew what to make of you, as you were collecting your scattered limbs, and making preparations for another assault on the passions of the audience. That you were a son of lightning instead of thunder, was evident from the corruscations of fire and brimstone which came blazing from your lips,—more terriffic than broad rivers of boiling lava. As yours is emphatically the eloquence of wrath, I expected you would next surprise the timid with a volcanic eruption from the nether hell. But in that, you entirely failed! You had represented *heaven* as being so much worse than the old-fashioned hell, that what you said in reference to the latter place, came like the pattering of small hailstones after a storm of bellowing thunders. All the *anxious* souls were as still and quiet as a young brood, when protected by pinions of safety. That you are a wonderful man, is cheerfully conceded. You create imaginary worlds with the movement of the lips; you smite them, and they dissolve in smoke. You command, and the miseries of the *damned* are suspended; they are transported in a balloon to heaven, while saints in fluttering robes of cherub-whiteness, divide in stately columns to let them pass to some dark corner of the universe, where you hide myriads in despair beneath the sole of your foot! Without dropping a tear over their embryo miseries, or tempering their fate in the soft fountain of pity! As though standing astride the ocean, with one foot on the Andes and the other on the Atlas, you gaze with eyes of tearless melancholy; unable either to weep or to exult at the damning prospect outspread before you. Can you not say, with SAURIN, 'I sink, I sink, under the awful weight of my subject;—and I declare, when I see my relations, my friends, the people of my charge, this whole congregation; when I think that I, that you, that *we are all threatened* with these torments; when I see—the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a *mortal poison*, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and *life itself* a *cruel bitter*; I cease to wonder that the FEAR of HELL hath made some *mad* and others *melancholy!*' Abandon, then, the mortal poison of endless hell-torments, and embrace that glorious Gospel which produces in the believing heart, joy unspeakable and fulness of glory.

"Think not, my dear Sir, that I hold up this *mirror* to judge and condemn you. My soul gushes forth in benevolence and pity. Nothing but constant *habit* can render your doctrine tolerable, even to yourself. Endless misery becomes palatable to the moral taste of some, as the most *noxious* weed does, when *habit* has overcome *natural* taste. The longing of any mind for that doctrine, a wretched *narcotic* at the best, is wholly artificial. The natural benevolence of the human heart *sickens* at the thought of an endless hell. Christian benevolence soars infinitely above that heathenish theory."

We have not room for further extracts at present.—We recommend the work to the candid perusal of an enlightened public. The books are sold at 25 cents single, $2.40 per dozen. If Br. Streeter could find an opportunity of sending a dozen or two here, we have no doubt they would sell well. He will accept our thanks for the one he has sent us. S.

"*The Gospel of Christ; a Dialogue between a Minister, and an Inquirer after truth. By Allen Fuller, of Newberry, S. C.*" 1832. 12*mo.* 24 *pages.*

This pamphlet treats in a candid and able manner, the various topics of the Gospel of Christ, Salvation, Punishment and Forgiveness, Day of Judgment, Rewards and Punishments, Gospel Covenant, Justification, Atonement, Mediator, Repentance, meaning of the words Hell, Devil and Satan, Everlasting Punishment, Contrast of Rewards and Punishments, Endless Life, Licentious Doctrine, &c. We are glad to see our brethren in South Carolina awake to the subject of religious truth, and pamphlets in defence of the ennobling views of the Gospel which we entertain beginning to make their appearance in that State. We had much rather see such publications at this time, than to see nullifying ordinances to the laws of the Union. And we cannot but think that, if all men in that State were to imbibe the heavenly doctrine of universal benevolence, which teaches the final happy *union* of all intelligencies with each other in God, through Christ, that they would still be disposed, and more than ever, to maintain the union of the States, cultivate peace rather than war, and choose rather to *suffer* wrong than *do* wrong. S.

THE CHRISTIAN PREACHER.—The first number of the third volume of this valuable work is just received. It contains an interesting and edifying sermon by Br. Warren Skinner, of Cavendish, Vt., on "*the importance and influence of the female character.*" Text, Prov. xxxi: 10. The cover in which the work is neatly stitched, contains a valuable register of Universalist statistics. The work contains from 16 to 32 octavo pages per number, and is published monthly at Augusta, Me., by Rev. William A. Drew, at $1 per annum, in advance. The patronage as yet, has hardly been sufficient to sustain the work: but it is too valuable a publication to be allowed to languish for want of support. We shall be happy to forward to the publisher the names of any of our friends who wish to become subscribers for the *Christian Preacher.* S.

REMOVAL.

Br. E. BALLOU requests us to give notice that he has removed to Swanton, Vermont; and wishes all papers and communications intended for him to be directed to that place.

TO CORRESPONDENTS.—S. R. S., P. S. S., N. D., C. S., and others, will be attended to shortly.

VERMONT CONVENTION.

A Universalist Convention for the State of Vermont was formed on the 16th ult. at a special meeting held for that and other purposes, at Montpelier. Br. J. E. Palmer was chosen Moderator, and Brs. J. M. Austin and J. Wright, Clerks. The other ministering brethren present were M. Coburn, W. Skinner, T. Browing, J. Ward, E. Garfield, W. Bell, B. F. Fuller, A. Bond, Z. C. Wood, F. G. Briggs, and O. Wright. At this meeting Br. John M. Austin received ordination, and F. G. Briggs, Oliver Wright and Joseph Hemphill received letters of fellowship.

The Vermont Universalist Convention is to be composed of all Universalist ministers residing in the State, and that part of Canada belonging to the Northern Association, and of six lay delegates from each Association—to meet annually—grant letters of fellowship—confer ordination—transact such other business as the good of the cause requires, and appoint a standing committee for examining candidates for the ministry, and licensing and ordaining preachers, if deemed advisable, during the recess of the Convention. This body recommends the organization of a new Association in the State, to embrace the counties of Addison, Chittenden, Franklin and Grand Isle. Five sermons were preached on this occasion, to large congregations. The Circular, written by Br. Palmer, breathes an excellent spirit and indicates general peace and prosperity with our cause in that State. S.

POSTAGE.

We have often reminded our friends of this subject, and the importance of their understanding it; but still many of them seem to be totally regardless of what we have said, and some so stupid as not to know that letters containing enclosures, are subject to *double, treble,* or *quadruple postage,* according to the number of pieces enclosed. A letter without any thing in it, is subject only to *single* postage—a letter enclosing *one* bill (or any thing else) is subject to *double* postage—a letter enclosing *two* bills is subject to *treble* (i. e. *three times* the usual) postage—a letter enclosing *three* bills is subject to *quadruple* (i. e. *four times* the usual) postage. Hence, it is important (for the purpose of saving postage) that those who send us money by mail (unless they are Postmasters and frank it) should send the whole amount in *one bill,* if possible, or in as *few* as they can get the amount into. It is folly to send *two one dollar* bills, when *one two dollar* bill would be subject to only half the postage of the former. Equally foolish is it to send a *two dollar* and a *three dollar* bill, when a *five dollar* bill, the same amount, might be sent with one-half the expense: and so on, the *fewer* and *larger* bills a remittance can be got into, for the mail, the less will be the postage. Again: some of our agents have sent us back our prospectus, done up and *enclosed in letters,* and thus subjected us, unnecessarily, to double postage on that account. Now this is folly. We don't want the prospectus—it is of no use to us—all we want, is the *names* of subscribers legibly and clearly written, with the names of the post offices where their papers are to be sent—and agents may keep the prospectus for their own further use. Or if this be returned, let the person so returning it, write on it whatever he wishes to communicate, and do it up as a letter, without inclosing it in another letter, and then the postage will be but single.

Again: we receive many letters that are marked "paid," i. e., *single* postage has been paid on them when mailed: but on their arriving at the post office in this city, they are rigidly scrutinized and re-examined, and on being found to be double or treble, we have the *same amount,* or *twice,* or *three times* the amount to *pay over again.* It is true, that where the remittance is large, the per cent. to be deducted from it thus for postage is but trifling, and we do not complain: but where the remittance is small, and barely sufficient (if no postage were to be deducted) to pay for one or two volumes of the paper, at the advance price, the deduction for postage in such cases, takes off too great a per centage for us to bear, and we charge the person (who thus subjects us to postage which he should have paid himself) with the amount which we have to pay.

As a sample of the wonderful wisdom of some people in this department, we give the following. Last Spring a certain novice in Georgia undertook to lecture us for our heterodoxy—we paid twenty-five cents on his letter. Soon after he wrote another letter of the same description, *inclosing in it a pamphlet,* on which fifty cents was charged—on discovering what it was, and who from, we declared it an imposition, refused to take it from the office, and of course it was sent on to Washington as a dead letter. We noticed the affair with some strictures—and it rested till a few days since, when we received another letter from the same individual, in which he scolds us again, and pretends to remunerate us for the former expense—How? as follows: He takes a twenty-five cent piece, wraps it up in a blue paper, and then putting the whole in a letter, making three pieces in all, subject to *treble postage,* pays fifty cents on it, and sends it on.—when the letter (charged seventy-five cents postage) arrived here, the twenty-five cents inclosed just paid the balance due for postage on that letter alone; so that seventy-five cents postage was actually paid on the twenty-five cents, and nobody benefitted but Uncle Sam.—Verily, this man has not yet cut his *eye teeth.* S.

By the following, which I extract from the Baptist Register of this city, it will be seen that even Cupid is to be made a proselyting recruiting serjeant in the service of our modern revivalists, and is to enlist all the young men and maidens into the ranks of Partialism. "Let the Bachelors who want wives, and the maidens who want husbands, beware of embracing Universalism, or any other doctrine which is esteemed heresy in our Partialist churches, or they may run the risk of leading lives of single blessedness in this world, and of being wedded to endless perdition in the next," is the language of our Partialist brethren in this tract!

But seriously—Where is the authority to which they refer for this new mode of proselyting the young of both sexes? Will not an arbitrary mode of interpretation, as this is, prevent them from wearing gilt or metal buttons, sitting on the same seat, or eating at the same board; or being under the same roof with an *unbeliever,* as *they* (not Paul) choose to term those who will not deny the faith of Paul that God is the Saviour of all men?

The young man or young woman who is so weak-minded and so enslaved to priestcraft as to heed this tract, certainly cannot be worth having as a partner for life—and *heretics,* of both sexes, will find enough worthy of them, in even the Partialist ranks, who will laugh at and despise this Babylonish traffic in matrimony, where wives and husbands are to be bought at the price of joining *our* church. G.

"BELIEVERS WITH UNBELIEVERS."

Tract No. 10, issued by the Revival Tract Society, bears hard upon Christians who enter into marriage with unbelievers. Such connexions are certainly contrary to the injunction of the great apostle of the Gentiles, and full of hazard to those professors who venture to disregard it. But though we should deem any believer justly meriting severe censure, who should act thus inconsistently, still we are not prepared to go the length of this publication, and hold such transgressors no less criminal, "than those who lead lives of licentious lewdness." The following is an extract from the tract referred to.

"To break this law has all the guilt of *rebellion against the authority of God.* Idolatry, fornication, or adultery, you would esteem great crimes; for God abhors and forbids those crimes. God as truly forbids unhallowed marriages; and they who marry the enemies of Christ as truly rebel against God, as they who lead lives of unlicensed lewdness. Who are the enemies of Christ? The blessed Saviour declares, 'He that is not for me, is against me.' Matt. xii: 30.

"The sin committed by a believer in such case, is much aggravated by its being a *wilful* and *deliberate sin.* It is not a sudden fall like Peter's; it is not a crime committed unawares, or to which persons are hurried in a moment of impetuous passions, but it is a *deliberate* and *wilful crime.* The young man, month after month, pursues the object on whom he fixes his affections, though he knows that whatever charms she possesses, she has not *that one,* which excels all others, the charm of humble piety. The young woman, month after month, receives the addresses of her lover, though she is aware that whatever worth he may possess, he is an enemy of the Son of God. Thus the rebellion against the authority of God is wilful and continued; and month after month, and perhaps year after year, is the Most High insulted, by beholding those who profess to serve him, wilfully, obstinately, and perseveringly transgressing one of his righteous laws.

"This crime, great and aggravated in every case, receives a further aggravation in the case of men. They are not under that restraint which custom and modesty impose upon the other sex. They may look around the whole circle of pious females with whom they are acquainted, to select one on whom the fondest affections of their hearts may repose; but when they, slighting all those with whom they enjoy or might obtain acquaintance, go into the world to look for the companion of their days, and fix upon a person who does not love the religion of the Gospel, their conduct is flagrantly criminal. It admits of no pallination or excuse. *It is open, hardy, undisguised rebellion against the Lord of heaven and earth!*"

EXPLANATIONS WANTED.

Explanations of the Blasphemy against the Holy Ghost—of the cases of Judas Iscariot, and of Ananias and Sapphira—of "gaining the whole world and losing the soul"—of the judgment, Heb. ix: 27, and 2 Cor. v: 10—and of several other subjects relied on by our Partialist brethren, have been requested by several correspondents.—Nearly all these subjects have been already and repeatedly noticed in our columns, during the past three volumes, and some of them alluded to, even in the present volume, sufficiently to explain our views. But there are many who need line upon line and precept upon precept, and for the sake of such, I wish some of our brethren would send us well digested essays on the above and similar subjects. If we receive no such assistance we may attend to it ourselves toward the middle of the present volume, as we find leisure. G.

RELIGIOUS NOTICES.

Br. Grosh will preach at New-Hartford on the first Sunday in March, and lecture in the schoolhouse near Br. W. Underwood's, on the evening of same day.

Br. Grosh will lecture at Cazenovia, on Monday evening, 25th inst.

Br. Pitt Morse will preach at La Fargeville, Orleans, on Saturday evening, March 2—at French Creek, Alexandria, on the first Sunday in March, two discourses, commencing at 10 o'clock, A. M., and at Depauville, Orleans, on the evening of same day.

Dedication and Conference.—The new church erected at Mottsville, Onondaga county, during the past season, will be dedicated to the purposes of divine worship, on Wednesday, the 6th of March, proximo. Sermon by the Senior Editor of this paper, (who will also lecture at Auburn, on Wednesday evening, provided some friend there will convey him from and to Mottsville again.) Ministering brethren generally are invited to attend.—A Universalist Conference will be holden there on that day and the following.

LETTERS CONTAINING REMITTANCES,

Received at this Office for the week ending on Wednesday last

P. M., Livonia, for E. F., G. S., and E. H.—P. M., Youngstown, for L. B.—A. H., Painesville, (O.,) for L. P.—P. M., Middlebury, for ten subscribers—N. B., Henrietta—P. M., Hollenbecks, (Ms.) for E. J. and R. H.—J. W., Richmondville—A. B., Victor, for J. R. and S. R.—P. S. S., Lowville, for S. R.—A. H., Steubenville, (O.) for self and J. G.—J. H., Hoosick—E. B., Swanton, for O. F. and E. H., of Malone—J. W. W., Newburgh, for W.C. and H. D. B.—E. W., Windsor—W. E., Carbondale, (Pa.) for self and L. B.—A. W., Boonville—P. M., Watertown, for J. H. M., J. D., A. C., W. P. and J. H.—T. F., De Ruyter, per D. N. B., for nine subscribers—P. M., Johnsonsville, (O.) for S. P. and J. L. H.—A. F., Buckshead, (S. C.) for H. J., R. R. C., J. M. F., and B. P.—J. W. S., Hoosick Falls, for self and P. M.—O. A., Seneca, for P. C., H. F., J. H., T. B., W. B., G. G., and N. C.—P. M., Palmyra, for S. B. and N. B.

POETRY.

THE ORIGIN OF WO.

[From "Craven Blossoms," a volume published at Skipton, in Craven, in 1826; the author, Mr. Storey, is Parish Clerk at Gargrave, a small village in that part of England.]

Look round on this world—it is sweet, it is fair;
There is light in its sky, there is life in its air;
Sublimity breathes from the forms of its hills;
And beauty winds on with its rivers and rills;
The dew, as with diamonds, its meads hath besprent;
From its groves are a thousand wild melodies sent;
While flowers of each fragrance and hue are unfurled:
O why is there wo in so lovely a world?

Say not that the picture is drawn in a time
When Summer is queen of the sky and the chime;
Remember young Spring with her rainbows and songs,
The charm which to Autumn's bright foliage belongs,
And Winter's stern pomp, which no chilled feeling mars,
In his snow-shining land, and his concave of stars!
Yes, well may we question, whate'er sky's unfurled,
O why is there wo in so lovely a world?

Talk not of a spectre whose skeleton hand
Robs the sun of his glory and darkens the land;
His touch with a power no talisman knows,
But wraps our worn souls in a moment's repose,
To wake in a region yet fairer than this,
Where the heart never beats but its throb is of bliss!
His flag is but Rapture's bright ensign unfurled;
Then why is there wo in so lovely a world?

It is not in Winter, with cloud and with storm;
There are *passions* yet wilder that stain and deform.
It is not in Death, with his fear-imaged darts;
There are *vices* yet deadlier far in our hearts.
These mar the Eternal's beneficent plan,
Who furnished this earth as the Eden of man,
And bade Pleasure's fair banner be ever unfurled;
O! *these* have brought wo to so lovely a world!

[*For the Magazine and Advocate.*]

THE GRAVE-YARD.

There is no place we visit which produces more solemn thoughts than the mansions of the dead. The silence that generally reigns in that spot, together with its loneliness, greatly increases the solemnity of the scene. We see the infant grave; and on it we leave a tear, and involuntarily exclaim, "Sweet innocent! happy voyager! no sooner launched than arrived at the haven," where, to the sweet babe, all distresses and evils are unknown. In this short stage of existence thou didst open thy bright eyes, thou didst smile awhile in thy mother's face—she saw thy smile, and was pleased; she gazed on thy cherub countenance, and her bosom was filled with brightest hopes. Ah, how soon were those hopes blasted! Cruel sickness came; it sat upon thy brow. Thy tender parent sat watching beside the couch on which her babe reclined, bathing with tears thy fading, yet beautiful cheek. Death came, and robbed that cheek of its healthful hue, and with his clay-cold hand, took thee from earth to heaven.

Sweet babe! though dead, thou still art dear,
While to thy grave alone I stroll,
And fond remembrance drops a tear,
And my affection 's with thy soul.

Dear child! all beauty fades away,
Thine, too, is in an early grave,
Thy form shall moulder to decay,
But heaven a brighter one shall give.

The sod that lies upon thy brow
Forms a small mound of lovely green,
And underneath it, moulders now,
The form I loved, yet now unseen. ENECHURA.

Berkshire Gymnasium, Pittsfield, 1833.

DOCTOR FRANKLIN.

It is not generally known that the great philosopher and philanthropist, Franklin, has left a decided testimony in favor of the influence of Universalism on society. We now call the attention of our readers to that fact.—The opinion of such an individual—a man of the soundest judgment, and no sectarian influence—is worth that of a thousand of the petty Editors and preachers of the present day, whose living depends on their devotion to the doctrine of endless misery. We extract the following paragraph from an English work entitled "The Mirror," volume ix. p. 208. It appeared originally in the "New Monthly Magazine."

"Howard brings to my recollection another celebrated philanthropist and friend of universal man, whose name will exist with his own, Dr. Franklin. I once met with an individual who had known the philosopher, and who had lately visited the Doctor's daughter in America, Mrs. Bache. This lady had a numerous family, and resided in the house of her father; an interesting residence when the mind that occupied it is considered. The building was in Market-street, (Philadelphia,) and though close to a public Market, cut off from all noise and bustle. It was lofty and commodious; well, but not superfluously furnished. The library was very large, and in it hung, among others, a picture of the Bishop of St. Asaph and his family. There were the pictures, writing book and desk of the great deceased, just as he left them. Mrs. B. spoke with strong filial feeling of the Doctor's tedious illness, his self-possession under the most excruciating agonies, and the serenity amidst all that constantly dwelt upon his features, sometimes changing into a smile. Two days before his death he observed to her "My dear, I do not recollect that in the course of thy whole life, I was ever for a single moment angry with thee." The entire tenor of his conduct during his last illness, was the same. Every thing was right, all that was done for him was done as it should be; nothing ruffled the composure of his mind; and thus he expired. From many circumstances it may be concluded that Franklin was inclined to Deism in his religious opinions, but he never obtruded them on any. It is just to observe, however, that he remarked on the doctrine of the Universalists, according to his daughter, (and his family were among the favorers of that sect,) that, in his opinion, no system in the Christian world was so well calculated to promote the interest of society, as the doctrine which showed 'a God reconciling a lapsed world to himself.'"

We conjure Universalists not to forget the testimony of the immortal Franklin.—*Trumpet.*

WITCHCRAFT.—From 1620 to 1661, 3,192 persons were burnt in England alone for witchcraft, for the Judges made favor with King James I., by burning the witches in order to prove the truth of his theory on Demonology. Sir Matthew Hale, in his charge to the jury, when he burnt two poor creatures for witchcraft, concluded by wishing "that the great God of heaven would direct their hearts in this weighty matter." Such was this pious Judge, and such our wise ancestors. In Spain, from 1481 to 1808, 33,332 were burnt alive for heresy, 17,690 burnt in effigy, and 291,450 imprisoned for life, and deprived of their estates. Such is superstition.

MARRIAGES.

In Bainbridge, by Rev. George Messinger, Mr. ARNOLD W. COOK, to Miss EMELINE FAIRCHILD—and Mr. ABIJAH STEVENS, to Mrs. SIBYL WHITE, all of Bainbridge.

In Hamilton, on the 29th ult., by Rev. J. Freeman, Mr. EDMUND TERRY, of Sangerfield, to Miss POLLY DUNBAR, of the former place.

In Eaton, by the same, Mr. IRA HAZARD, of Nelson, to Miss CLARISSA BROWN, of the former place.

On the 6th inst., at Edmeston, by the same, Mr. EDWARD BILGIA to Miss EMELINE SPENCER.

At Salisbury, Herkimer county, January 27th, by John Gregory, Mr. HARVEY BRANSON to Miss NANCY AVERY.

At the same place, January 29th, by the same, Mr. Mr. BENJAMIN WALROD, of Oppenheim, to Miss SARAH IVES, of the former place.

DEATHS.

In this city, on the 7th instant, after a short but distressing sickness, of inflammation on the brain, HANNAH SAYRE, youngest daughter of Mr. John R. Ludlow, aged 11 years. May a merciful Providence sanctify the early death of this interesting child to the spiritual good of all who mourn her death, and comfort them with the assurance that what is their loss is her unspeakable gain.

At Western, Oneida county, on the 27th ult. PROSPER RUND, Esq., in the 80th year of his age. He was born at Norwich, New-London, Conn., November 22, 1753, and married Elizabeth Lord, of the same town, in 1774. Being early taught that the Saybrook Platform was a safe foundation on which to build a castle to resist the powers of darkness, he joined the Congregational church.—He was soon, however, led to discover that "the framework reared around the Bible"* by the art and policy of man, was "a yoke that he was not able to bear." About this time the posthumous works of Rev. Dr. Huntington were published, which, with other works on the final restoration of all things, "showed unto him a more excellent way."

In 1801–2, he removed with his family to the great bend of Mohawk river, in Western. With the resources at his control at this time, had he been governed by the suggestions of avarice, he might have amassed a princely estate. But the ruling principles of his life were benevolence and charity—not only individuals, but in some cases whole families were raised by him from indigence to competency, and fitted for usefulness. He was generous, even to a fault, often lending his name for the relief of his neighbors—and in a few cases he suffered severe losses. He was employed in public business almost from childhood, having held various offices in his native State; and in this, the office of Justice of the Peace, more than twenty years, Judge of the County Court, Commissioner, &c., which he held at the time of his death.—It was his maxim "never to employ another to do that which he could properly do himself." A few days before his death, though unwell, he rode out a few miles on business—the day was stormy and cold, and the disease settled in his breast and head. He was aware of approaching death, but feared not. For a short time after the attack he was able to read and converse; but the progress of the disease was such as to suspend his recollection most of the time. He viewed death, not as an exhibition of divine wrath, but as a necessary consequence of that organization of the universe which infinite Wisdom saw fit to establish. He has had seven children, twenty-one grand-children, and three great-grand-children. He early imbibed the principles of genuine republicanism; he was "instant in season, and out of season" to exhort men to regain and hold fast the true principles of liberty. He also labored much and "contended earnestly for the faith once delivered to the saints"—the heralds of impartial grace were ever welcome to his well-stored house—and the emancipation of the human race from ignorance and superstition was his chief desire.—His funeral was attended on the 29th, by a very large concourse of his former friends and neighbors, to whom a discourse was delivered from 1 Cor. xv: 21, by S. R. Smith, and for whom, during twenty years, he had constantly cherished the kindest feelings of friendship.—*Communicated.*

In Greenfield, Saratoga county, on the 23d of November, last, Mr. —— WESTCOTT, (at the residence of his son, Mr. Samuel Westcott,) aged 81 years. This venerable soldier of Christ, in whose amiable life were exemplified so many of the Christian virtues, lived from the days of childhood to the advanced age of 70 years in the belief and profession of endless torments as the portion of a large number of the human family. He then obtained help of God, to the joy of his heart, to embrace the whole world in arms of faith and love, and to "trust in the living God who is the Saviour of all men." For the last ten years of his life he was permitted to rejoice in that hope that was as an "anchor to the soul, sure and stedfast." Though his former Methodist brethren sought to shake his faith, and predicted he would renounce it before he died, he continued firm unto the end, and like Abraham, he "staggered not at the promise," but departed in peace,

"Calm and unruffled as the Summer's sea,
When not a breath of air flies o'er its surface."

He has left an aged and faithful companion, and an affectionate circle of children and friends, who, although they mourn their loss in his departure, yet rejoice in the same cheering faith and anticipate a happy re-union beyond the grave, where death can never come.

At her residence in Plymouth, Wayne county, M. T., on the 18th of January, last, Mrs. MARY ROOT, consort of Mr. William Root, late of Springport, Cayuga county, N. Y., after a long and painful illness of about ten months, in the 63d year of her age.

She bore her long illness with the fortitude and composure of mind that becomes the true Christian. She of late became a believer in God's impartial grace, and her belief remained firm and unaltered in her last moments. As a partner she was affectionate and kind, and as a mother she was tenderly beloved by her family and friends who are left to lament her loss.

In Penfield, Monroe county, on the 22d ult. Mrs. CALISTA, consort of Mr. Silas Prentice, and eldest daughter of Mr. William Thornton, formerly of Vermont.

* Rev. A. Harris' sermon.

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